A TESTIMONY AGAINST THAT False & Absurd Opinion

Which some hold, *Viz.*

That all True Believers and Saints immediately after the Bodily Death attain to all the Resurrection they expect, and enter into the fullest Enjoyment of Happiness.

AND ALSO

That the Wicked, immediately after Death, are raised up to receive all the Punishment they are to expect.

Together with a Scriptural Account of the Resurrection of the Dead, Day of Judgment, and Christ's last Coming and Appearance without us. Also, Where, and What those Heavens are into which the Man Christ is gone, and entered into.

By *George Keith.*

WHereas many hurtful and dangerous Errors have taken place among too many called *Christians*, which are some of the Tares and evil Seeds that Sathan hath sown while men have slept in the dark Night of Apostacy, and that now some do think they are awakened and come to the Day, and in the Light of Gods Day see into the true Christian Doctrine, and pretend to great Openings, and Discoveries, and Revelations, and yet some even of such hold some false and unchristian Opinions; of which there are not

a few concerning the *Reſurrection of the Dead*, although the Teſtimony of the holy Scriptures is very full and clear againſt theſe dangerous and hurtful Opinions and Principles, imbraced by ſome as if they were true Chriſtian Doctrines. Some alledging, *That there is no Reſurrection of the Body at all*, or *That there is nothing of the Body that dyeth that riſeth again*. Others alledging, *That the Reſurrection is paſt already, and all the Reſurrection they expect they have already attained, being* (as they pretend) *riſen with Chriſt in all reſpects*. Others ſay, *Their vile or low Body is already changed, and made conform to his glorious Body*. Others ſay, *They receive all the Reſurrection they do expect immediatly after Death*. All which are moſt dangerous and unchriſtian Principles, and are directly contrary to the holy Scriptures; for there were in *Paul's* time who ſaid, *The Reſurrection was paſt already, and did overthrow the Faith of ſome, ſuch as* Hymeneus *and* Philetus, *whoſe words did eat as a Canker*, as he declared, 2 *Tim.* 2. 17, 18. And ſuch who ſay, *Their Vile Body is changed, and made conform to the glorious Body of Chriſt*, contradict the Scripture, and ſpeak reproachfully, but ignorantly againſt the Lord Jeſus Chriſt; for *Paul* uſeth theſe words by way of Prophecy, as a thing not then fullfilled, but a thing to be fulfiled at the Reſurrection of the Dead, *Phil.* 3. 21. *Who ſhall change our vile* (or *low*) *Body, that it may be faſhioned like unto his glorious Body, &c.* He doth not ſay, that the Body was already changed, and made like to the Body of Chriſt, but by way of Prophecy related it as a thing to come; for the waſhing and cleanſing of the Body from ſin, is not that change, but it is neceſſary to prepare unto it; for even after the Bodies of the Saints are waſhed and cleanſed from ſin, they remain low, and weak, and mortal, and corruptible, ſubject to Hunger, Cold, Heat, Diſeaſes, and Death, and therefore are not made like to his glorious Body until the Reſurrection of the Dead. And ſuch who ſay, *Nothing of the Body that dyeth riſeth again*, do plainly contradict the Teſtimony of the holy Spirit recorded in Scripture, and eſpecially 1 *Cor.* 15. 37, 38. for according to the Example that the Wiſdom of God giveth of the Grain of Corn, whereby to open the Myſtery of the Reſurrection, as the true Body of the Seed in the Grain riſeth, ſo that out of the old Body a new Body doth ariſe, but the Huſk or Drolly part riſeth not; even ſo is the Reſurrection of the

Dead.

Dead: Therefore the new Reſurrection Body is raiſed out of the old Body, as the new Grain of Corn riſeth out of the old; but if the Body of the Grain of Corn did wholly periſh or come to Duſt, nothing could ariſe; which is a plain Example given us by the the Wiſdom of God; and that which riſes is the Mortal that putteth on Immortality, and the Corruptible that putteth on Incorruption, and is not raiſed Fleſh and Blood, ſuch as men now have, but yet a true Body; for *Fleſh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption*; but the true Body of Man and Woman that ſhall ariſe at the Reſurrection of the Dead, lieth hid within this viſible groſs appearance of Fleſh and Blood, even as the true Body of the Seed in the Grain of Corn lieth within the Huſk, or as the precious Gold lieth within the courſe Mineral or Mine until the pure and precious Metal be ſeperated from the Droſs. And becauſe this Seperation is not immediately effected, but requireth a Time after Death, and that even when the Seperation is made, the Body remaineth, and is lodged by the divine Providence, that giveth to every thing its proper place, as in a certain inviſible Grave or Sepulchre, that was myſteriouſly figured by the Burial place called *Machpelah*, (that ſignifieth a double or two fold Sepulchre) *Gen.* 23. which *Abraham* purchaſed from *Ephron* the *Hittite*, (which word *Ephron* ſignifieth the *Duſt-eater*) for four hundred pieces of Silver: The which, as it is litterally true, ſo is an Allegory, and points at the Reſurrection of the Body, out of the Myſtical and Inviſible *Machpelah* or Sepulchre in *Hebron* (which ſignifieth bordering) in the Land of *Iſrael*, figuratively and Myſtically underſtood; and by four hundred pieces of Silver, as by ſo many Virtues, ſignified by Silver, this moſt excellent Burial place is purchaſed from *Ephron*; but he who hath not theſe Virtues cannot have the Priviledge to be buried in this moſt excellent Burial place, and therefore *an Untimely Birth is better than he*, as the holy Scripture declareth, *Eccleſ.* 6. 3. For it is no ſuch Miſery nor Unhappineſs not to have an outward and viſible Sepulchre, which many of the dear Children of God have not had; but ſurely they have this other more excellent Burial in the Myſtical *Hebron*, in the Myſtical Land of *Iſrael*, where all the dead Bodies of the Saints ſhall be raiſed up, and ſtand with

the Lamb upon *Mount Zion*, to wit, not the litteral *Zion*, but the Myſtical.

Now, that the Bodies of the Saints are not raiſed up immediately after Death, or after the Spirit goeth out of the Body (although the Souls and Spirits of the Righteous, and of all the faithful, both Men and Women, who dye in the Faith of the Lord Jeſus Chriſt, do immediately go unto God and Chriſt in Heaven, and enter into a very great and large enjoyment of the heavenly Bleſſedneſs, after the Bodily deceaſe) is clear from many expreſs Teſtimonies of the holy Scripture. For the deceaſed Saints, though their Souls and Spirits are alive with the Lord in Heaven, and do not ſleep, but are awake, and praiſe God continually; yet they are ſaid to be a ſleep in reſpect of their Bodies, which are rather fallen a ſleep than dead, and are ſaid to ſleep in Chriſt, to wit, under his divine Care and Protection, until he awaken them; for which, I ſhall cite theſe following Scriptures, 1 *Kings* 2. 10. *So* David *ſlept with his Fathers, and was buried in the City of* David; *Deut.* 39. 16. *Behold, thou ſhalt ſleep with thy Fathers, ſaid the Lord unto* Moſes; 1 *Cor* 15. 20. *Now is Chriſt riſen from the dead, and become the firſt Fruits of them that ſleep, viz.* becauſe he aroſe from the Dead the third day; 1 *Theſ.* 4. 14. *For if we believe that Jeſus Dyed, and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him; for this we ſay unto you by the Word of the Lord, That we which are alive, and remain unto the Coming of the Lord, ſhall not prevent them which are a ſleep; for the Lord himſelf ſhall deſcend from Heaven, with a ſhout, with the Voice of the Arch-Angel, and with the Trump of God, and the Dead in Chriſt ſhall riſe firſt.* All which places plainly ſhow, that though the Saints, as with reſpect to their Souls, are raiſed up, and aſcended, and are with God and Chriſt in Heaven, yet as to their Bodies they are a ſleep, and have not attained to the Reſurrection of the Body; for if they had attained to the Bodily Reſurrection, *Paul* would not have writ of them by way of Prophecy, in the future, or time to come, ſaying, *The Dead in Chriſt ſhall riſe firſt*, to wit, at the Voice of the Arch-Angel, and Trump of God. Now what this Trump or Trumpet is, both *Paul and John* declareth, and the Time about which it is

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to found, 1 Cor. 15. 52. *In a Moment, in the Twinkling of an Eye, at the laſt Trump, and the Dead ſhall be raiſed Incorruptible, and we ſhall be changed.* Rev. 11. 15, 18. *And the ſeventh Angel ſounded,* (which ſeventh is the laſt Trumpet) &c. and *verſ.* 18. *Thy Wrath is come, and the Time of the Dead, that they ſhould be judged, and that thou ſhouldeſt give Reward unto thy Servants, the Prophets, and thy Saints, and them that fear thy Name, both ſmall and great.* And becauſe *Paul*, 1 *Cor.* 15. layeth down the Reſurrection of Chriſts Body from the dead, as the ground why true Believers, which are his Members, ſhall attain to the Reſurrection of their Body, it manifeſtly appeareth, that they are to attain unto it at the end of the World, or at the laſt Trumpet, as above mentioned (yet it may well be allowed, that ſome did attain to the Reſurrection of the Body immediately after Chriſts Reſurrection, according to *Mat.* 27. 52, 53 *And the Graves were opened, and many Bodies of Saints which ſlept, aroſe, and came out of the Graves after his Reſurrection, and went into the holy City, and appeared unto many,*) And therefore the deceaſed Saints, have not generally attained the Reſurrection of the Dead, as touching the Reſurrection of the Body, but do wait for it until the ſound of the laſt Trumpet; Nor did any of the Saints attain the Reſurrection of the Body before Chriſts Body roſe from the dead, becauſe he is expreſly called, *The firſt begotten from the Dead*, and *The firſt Fruits that goeth before the Harveſt:* And therefore none did attain the Bodily Reſurrection before him, neither *Enoch* nor *Elias*; for though they were taken up, yet it is not ſaid, they had attained the Reſurrection of the Body; it only implieth ſome particular Priviledge, that they did not taſte of Death, as other men; and the like may be ſaid of *Moſes*, whoſe Body was more pure and excellent than that of other men, and therefore *Michael the Arch-Angel did contend with the Devil about the Body of Moſes*, and would not let him touch it, as being more excellent; and therefore it is ſaid, *God buried him, and no man knoweth of his Burial place to this Day.*

Moreover, it is very plain from Scripture, that the deceaſed Saints, who lived from the beginning of the World, although their Souls and Spirits did aſcend unto God and Chriſt in Heaven, yet waited for the Reſurrection of the Body, and that more abundant

Glory

Glory that ſhould follow thereupon; for it is ſaid, *Heb.* 11. 13. *Theſe all dyed in Faith, not having received the Promiſes, but having ſeen them afar off, and were perſwaded of them, and imbraced them, &c.* And verſ. 39, 40. *All theſe having obtained a good Report through Faith, received not the Promiſe, God having provided ſome better things for us, that they without us ſhould not be made Perfect.* Now what this Promiſe is, is clear from *Verſ.* 35. *And others were Tortured, not accepting Deliverance, that they might obtain the better Reſurrection*; which is the Reſurrection of the Juſt, that is better than the Reſurrection of the Unjuſt.

Now if ſome ſay, *The Promiſe that they waited for was Chriſts Coming in the Fleſh.*

I Anſwer; As it was that in part, ſo it was not only that, but all that Felicity and Happineſs that ſhould come unto them by the Coming of Chriſt in the Fleſh, and his Death and Reſurrection, to wit, the perfect Victory over Death, which is not fully obtained until the Mortal put on Immortality, and the Corruptible put on Incorruption, as it is written, *So when this Corruptible ſhall put on Incorruption, and this Mortal ſhall have put on Immortality, then ſhall be brought to paſs the Saying that is written, Death is ſwallowed up in Victory, O Death! where is thy Sting! O Grave! where is thy Victory, &c.* And that very firſt Promiſe that God gave to Mankind after the Fall, did relate to this Victory over Death, *That the Seed of the Woman*, (which is Chriſt Jeſus) *ſhould bruiſe the Head of the Serpent*; for though the Head of the Serpent was inwardly bruiſed, as in reſpect of the inward Redemption, Salvation and Deliverance of the Souls of all the Faithful in all Ages of the World, both before and after Chriſt came in the Fleſh, yet until they attain unto the Reſurrection of the Body, the Head of the Serpent is not, in all reſpects, bruiſed, becauſe the laſt Enemy, that is to be deſtroyed, is *Death*, who is not fully deſtroyed until the Bodies of the Saints be raiſed from Death; for by *Adams* Fall, Death, both of Soul and Body came upon him, and his Poſterity, (*as is at large demonſtrated in another Treatiſe of G. K's*;) and by Chriſt's Death and Reſurrection, to all who ſincerely believe in him, and obey him, that twofold Death is removed, the Death of the Soul, through Faith in him, and that inward quickening, and being raiſed with him, who is the Reſurrection and the Life, now in the Mortal

ſtate;

ſtate; but the Death of the Body at the Reſurrection of the Dead, [ſee this *Twofold Reſurrection*, the one of the Soul the other of the Body, expreſly mentioned *John* 5. 25, 28.]

And who ſay, *That the faithful immediately after Death, receive the Reſurrection of the Body, and all that fullneſs of Glory and Happineſs that they are to expect forever:* As it doth tend to overthrow a principal Article of the Chriſtian Faith, touching the Reſurrection of the Dead, ſo it tendeth to overthrow that other great and principal Article of the *Chriſtian Faith*, touching the *Great Day of Judgment* that is to be in the end of the World, called in Scripture, [*The Laſt Day*] and [*The Great Day*] and [*That Day*] by way of Diſtinction from other dayes, and which is frequently mentioned in Scripture; for even the fallen Angels have not as yet received their final Sentence and full and abſolute Puniſhment, but are reſerved in *Chains of Darkneſs unto the Judgment of the Great Day*, *Jude* 6. compared with 2 *Pet.* 2. 4. And *Mat.* 7. 22. *Many will ſay to me in That Day, Lord! Lord! have not we prophecyed in thy Name, &c?* And 2 *Theſ.* 1. 7, 8, 9, 10. *When the Lord Jeſus ſhall be revealed from Heaven with his mighty Angels in flaming Fire, taking Vengeance on them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with Everlaſting Deſtruction from the Preſence of the Lord, and from the Glory of his Power, when he ſhall come to be glorified in his Saints, and to be admired in all them that believe (becauſe our Teſtimony among you was believed) in That Day:* Note well theſe words, [*In that Day*] Again, *Acts* 17. 31. *Becauſe he hath appointed a Day in the which he will judge the World in Righteouſneſs by that* MAN *whom he hath ordained, having offered Faith* (as the Greek and Margent of the Engliſh Bibles hath it) *unto all men, in that he hath raiſed him from the Dead.* And verſ. 32. *And when they heard of the Reſurrection of the Dead, ſome mocked, and others ſaid, We will hear thee again of this matter:* And theſe were ſome Philoſophers of the *Epecureans* and of the *Stoicks*, to which this Doctrine of the Reſurrection of the Body ſeemed ſtrange. —— And ſo great an Article and Doctrine of the *Chriſtian Faith* was this of the Reſurrection, that *Paul* calleth it, *The Hope of the Promiſe made of God unto the Fathers*, as plainly appeareth, comparing *Acts* 26. v. 6. with *verſ.* 8. *Why ſhould it be*

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thought a thing incredible with you that God ſhould raiſe the Dead? And *verſ.* 22, 23. *Witneſſing both to ſmall and great, ſaying, None other things than thoſe which the Prophets and Moſes did ſay, ſhould come, that Chriſt ſhould ſuffer and be the firſt that ſhould riſe from the dead, &c.* Note theſe words, where it plainly appeareth, That none of the Saints deceaſed, before Chriſts Reſurrection, were raiſed from the Dead, although their Souls and Spirits did go unto God; for the Reſurrection of the Dead, as a general thing, is joyned with the great Day of Judgment, *when the Son of* MAN *ſhall come in the Glory of his Father, accompanied with his holy Angels, and ſhall ſit upon the Throne of his Glory, and before him ſhall be gathered all Nations, and he ſhall ſeperate them one from another as a Shepherd divideth his Sheep from the Goats, and firſt appointeth the Reward of the Kingdom,* (*viz.* in the full poſſeſſion of it) *unto the Sheep, which is the firſt Reſurrection; and then he paſſeth the Sentence of Condemnation to the Everlaſting Fire,* or Fire of Ages, *unto the Goats on the Left Hand, that is the Reſurrection of the Unjuſt.*

But if all Men, both good and bad, receive their final Sentence immedately after Death, there is no occaſion for a Day of Judgment in the end of the World, for that is prevented by what cometh to paſs both to good and bad immediately after Death, according to this abſurd Opinion.

But again, as concerning that *Great Day of Judgment* to come, wherein both the Righteous and the Wicked ſhall receive according to the Works done in the Body, Chriſt doth plainly elſe-where declare, as *Mat.* 24. 36. *But of that Day and Hour knoweth no man, no, not the Angels in Heaven, but my Father only.* And *Mark* 13. 32. *But of that Day and Hour knoweth no man, no, not the Angels in Heaven, neither the Son, but the Father*; which is to be underſtood of Chriſt, the Son, as Man, to whom then it was not known; the which Day and Hour cannot be the time immediately after mens Deceaſe; for though after Death there is a Judgment that followeth every one, according to *Heb.* 9. 27. yet that is not the great and laſt Judgment, nor Univerſal, but Particular: And of this Laſt Day, Chriſt ſaid, *John* 6. 40. *And this is the Will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have Everlaſting Life, and I will raiſe him up at the Laſt Day.* Note, He doth not ſay, I will

will raiſe him up in the Body immediately after Death, but in the *Laſt Day*, to wit, *in the End of the World*. And with a reſpect to this *Martha* made a good Confeſſion of her Faith, touching the Reſurrection of the Dead, ſaying, *I know that he ſhall riſe again in the Reſurrection, at the laſt Day*; the which Chriſt doth not in the leaſt contradict, but opened a further Myſtery unto her, to wit, *That he was the Reſurrection & the Life, he that believeth in me, tho' he were dead, yet ſhall he live; and whoſoever liveth and believeth in me, ſhall never dye*; and becauſe he was the Reſurrection, *viz.* the Author of it, therefore he could and would raiſe *Lazarus* her Brother from the dead at that time; which yet was not the Reſurrection in the laſt Day; for he was but raiſed at that time a mortal man, to dye again. And whereas he ſaid, *He who believeth in me ſhall never dye*, containeth a great and moſt comfortable Myſtery, to wit, That neither the Souls nor the Bodies of true Believers ſtrictly dye; their Souls ſleep not, but are awake; and their Bodies, though they ſleep, dye not; their ſleep is not the ſleep of Death, ſtrictly taken: And therefore Chriſt proved againſt the *Sadducees* the Reſurrection of the dead, from the Words of God to *Moſes*, *I am the God of* Abraham, Iſaac *and* Jacob, *and God is not the God of the Dead, but the God of the Living*; and therefore nothing of *Abraham* was ſtrictly dead or periſhed, neither his Soul, nor yet his true Body; for even his Body did but ſleep, as when the Body of a man ſleepeth that is not dead; for the Bodies only of ſuch dye (in the worſt ſence of the word *Death*) who dye in final Unbelief and Impenitency, *on whom Death feeds, and whoſe Iniquities are upon their Bones*, and whoſe Bodies are called, *the Carkaſſes of them that have Tranſgreſſed againſt the Lord, whoſe Worm dyeth not, and their Fire goeth not out, &c.* ſee for this *Pſal.* 49.14. *Ezek.* 32. 27. *Iſa.* 66. 24. But as concerning the dead Bodes of the Saints and true Believers in Chriſt Jeſus, it is propheeyed, *Thy Dead, my Dead Body ſhall ariſe*, (ſo the *Hebrew* hath it) for the Bodies of the deceaſed Saints are the Body and Temple of Chriſt, and Members of him; and therefore cannot periſh) *awake and ſing, ye that dwell in the Duſt, for thy Dew is as the Dew of Herbs, and the Earth ſhall caſt out the Dead*; to wit, the Earth not vulgarly underſtood) *Iſa.* 26. 19. And that *Job* had a firm and ſtedfaſt Belief of the Reſurrection of his Body after Death, is clear from his Words, *viz. And though after my Skin, Worms deſtroy this Body, yet in my Fleſh ſhall I ſee God,*

&c. *Job* 19.26. which is not to be understood of the gross corruptible Body of Flesh, but of the Resurrection Body, that may be called Flesh in a more excellent sence, than that vulgarly understood; as *Paul* said, *All Flesh is not the same Flesh.* So the Flesh that is mortal, gross and corruptible, is not that Flesh that shall be raised up immortal and incorruptible; for the word [*Flesh*] is taken sometimes in a very high sence, where it is said, *Unless ye eat my Flesh, &c.* and *All Flesh shall see the Salvation of God*; and *I will give them hearts of Flesh, &c.*

And *Lastly*, That there is yet a Resurrection of the dead to come, of all such generally who have dyed in the Faith, is clear from *Rev.* 20 4, 5, 6. *And they lived and reigned with Christ a Thousand Years; but the rest of the Dead lived not again until the Thousand Years were finished, this is the first Resurrection, blessed and holy is he that hath part in the first Resurrection.* Where note well, that the Resurrection of the Saints in the Thousand Years, is called the first Resurrection, *&c.* which every true Believer, who is inwardly risen with Christ, as to his Soul and inward Man, is interested in, and hath a right unto, but is not possessed of until the Resurrection of the Dead; And therefore if any will call the inward rising of the Soul from the Death of sin, the first Resurrection, yet it is not *That* first Resurrection, mentioned *Rev.* 20. 4, 5.

Moreover, concerning the Nature and Manner of the Resurrection of the Bodies of the Saints, how that the Body is not raised a mortal corruptible Body of Flesh and Blood, but immortal and incorruptible, *Paul* doth plainly declare; and it is altogether safe in this and all other matters of Faith, to hold to Scripture words, 1 *Cor.* 15. from V. 44, to 50.

And here Note, *First*, That *Paul* doth not call him a Fool that did believe either the Truth of the Resurrection of the Body, or the true Manner of it, but called him a Fool, that not believing the Truth of it, nor the true Manner of it, and by arguing against it, did enquire, *How are the dead raised up?* and for the Instruction of this Fool, *Paul* sendeth him to learn the manner of it from the sowing and rising of the Grain of Corn; and he reproveth such as *Corinth* sharply, who did not believe the Resurrection of the Body, *as not having the knowledge of God*, 1 Cor. 15.34. *Awake*, said he, *as Righteousness; I speak this to your shame:* So that according to *Pauls* Doctrine, such who have not the true Faith of the Resurrection of the Body, greatly fall short of the Knowledge of God. Note,

Note, *Secondly*, That the *Reſurrection of the Dead* and *Eternal Judgment*, belonging to the firſt Principles of the *Doctrine of Chriſt*, according to *Heb.* 6. 1. as well as *Repentance* and *Faith*, are neceſſary to be known and believed, in order to the perfecting, if not the beginning, the Work of our Sanctification and Salvation.

Note, *Thirdly*, That as the Bodies of the Saints, that ſhall be raiſed up at the Reſurrection of the Dead, ſhall not be raiſed Mortal and Corruptible, but Immortal and Incorruptible, ſo they ſhall not need any Meats or Drinks, or other things that this Mortal and Corruptible World doth afford, nor the Light and Influence of the Sun, Moon and Stars: And in the Reſurrection, they ſhall neither Marry nor give in Marriage, but be as the Angels of God, *Mat.* 22. 30. and the place of their Abode or Habitation ſhall be that *New Heavens* and *Earth*, mentioned by *Iſaiah*, cap. 65. 17. and cap. 66. 22. and 2 *Pet.* 3. 13. which is not, as ſome weakly imagine, this viſible Heavens and Earth that waxeth Old, but thoſe which are far more excellent, and ſhall not wax old, *Rev.* 21. 1. But yet, it is clear from Scripture, That at the *Coming* and *Appearance of Chriſt* without us, in his glorified Body, which all good and ſound *Chriſtians* joyfully wait for, even that *He ſhall come in the Clouds of Heaven, accompanied with his Holy and Glorious Angels*, that all the raiſed Saints ſhall appear with him in their glorified Bodies, (ſignified by the *coming down of the New Jeruſalem from Heaven*, *Rev.* 21. 2, 3.) being made like unto his Glorious Body, according to *Jude* 14. And *Enoch* alſo, the ſeventh from *Adam*, prophecied of theſe, ſaying, *Behold, the Lord Cometh with Ten Thouſand of his Saints, to execute Judgment upon all, &c.* And whereas ſome ſay, the *Greek* beareth it *in ten the ſands*, I ſay, he both cometh *In* them and alſo *With* them; for the Greek word *ἐν* doth frequently ſignifie (in the New Teſtament) *With* or *Among*, as well as *In*, as is clear from *Mat.* 20. 26. *Luke* 1. 28. *Rom.* 16. 7. 1 *Cor.* 2. 6. where the greek particle *ἐν* ſignifieth *among*, and cannot be good ſence otherwiſe Tranſlated.

Note, *4thly*, That the Belief of Chriſt's being in Heaven now in his glorifi d Nature of Man, both of Soul & Body, hath ſuch a neceſſary connexion with the Belief of his Coming and Appearance without us to judge the Quick and the Dead, that theſe two ſtand or fall together, and every one that believeth the firſt, cannot but believe the latter; for it were ſtrange to think, that Chriſt hath, and forever ſhall have

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the glorified Nature of Man in Heaven, and that the Saints should not see him at the *Day of Judgment*. But as for such as do not believe that Christ hath any being in the glorified Nature of Man now in in Heaven without them, they cannot believe that ever he will appear unto them or any other; and it is nothing but giving way to carnal dark Reasonings, and Wisdom of the Flesh, call'd by *Paul*, *Vain Philosophy* and *Worldly Rudiments*, that hinder men to believe the Truth so plainly declared in the holy Scriptures.

And 5*thly*, From the like dark Imaginations doth proceed, that they believe no Heaven nor Hell but within them, while they enquire, *Where is that Heaven into which the Man Christ is gone? and hath any of us seen him, or spoke with him?* To which I can easily Answer; That Heaven is both near to us, and far from us, and is of a far more large Extent than that it can be contained within us, tho' we have a heavenly Seed, Plant and Birth in us, that is daily nourished with heavenly Food, and is watered daily with the heavenly Dews & Rains; and this Heavens, tho' not visible to our weak mortal Eyes of Flesh, yet are visible to the Eyes and Sight of our Faith, and is that *New Heavens that never waxeth Old*, and the *Paradise of God*, 2 *Cor.* 12. 4. compared with *Rev.* 2. 7. & *Gen.* 2. 9. 10. which are the *Throne of God* & the *House of God*, that hath many Mansions, concerning which, Christ said, *John* 14. 2, 3. *In my Fathers House are many Mansions, if it were not so, I would have told you; I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also:* And tho' we have not seen the Man Christ with our carnal & bodily Eyes, yet with the se concerning whom *Peter* writeth, 1 *Pet.* 1. 8. *Whom having not seen, ye love, in whom, though now ye see him not, yet believing ye rejoyce with Joy unspeakable and full of Glory:* And that the Saints shall see the Man Christ, and be with him forever where he is, to behold his glory, shall be a great part of their eternal Felicity, *Joh.* 17. 24. and because of which they shall the more abundantly see and enjoy him inwardly, & God in him & through him: and Jesus said unto *Thomas*, after his Resurrection, *John* 20. 29. Thomas, *because thou hast seen me, thou believest, blessed are they that have not seen, & yet have believed.* And how can all Nations stand before the *Son of Man*, *Mat.* 25. if he shall not appear without us at the Day of Judgment?

G. K.

FINIS.